

Journal of Metaphysical Thought

Volume II | Issue 1

Summer 2019

Mindful Services, LLC
Emory, VA

JOURNAL OF METAPHYSICAL THOUGHT

ISSN:
2577-6460 (Print)
2577-6479 (Online)

Published by:
Mindful Services, LLC
P.O. Box 155
Emory, VA

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Cover:
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Aims and Scope:
With an emphasis on practice-based and research-based articles, the Journal peer reviews and publishes practice-based articles, case studies, editorials, original research, "brief" articles, and reviews.

Journal of Metaphysical Thought covers a range of disciplines, including metaphysics, consciousness studies, New Thought principles, spirituality, and metaphysical theology.

Journal of Metaphysical Thought is published annually.

www.metaphysicalthought.com

Volume II, Issue 1
Summer 2019

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Journal of Metaphysical Thought Editor's Note

CHRIS ANAMA-GREEN

Dear reader,

I am pleased to present this issue of the *Journal of Metaphysical Thought*. We received several excellent submissions for this edition representing a range of perspectives in the metaphysical world. It is my honor to share these with you.

We have received some questions about the anticipated publication frequency of the journal. Originally, we intended this journal to be published twice each year. For the time being, we plan to publish the journal once a year to accommodate our current stream of submissions. This schedule remains flexible should submissions increase.

Submissions are now being accepted for the next issue of the *Journal of Metaphysical Thought*. Please feel free to submit your work at www.metaphysicalthought.com. For the next issue we are reviewing and accepting articles on a rolling basis. A firm submission deadline will be posted well in advance via our website.

To maintain a high-quality publication, the *Journal of Metaphysical Thought* has adopted the following guidelines for the publication of articles. Authors are welcome to submit articles representing any theme that falls within metaphysics, consciousness studies, or New Thought (with or without a religious perspective). To account for the diversity of topics and needs, the Journal accepts research articles, "brief" articles, "practice-based" articles, case studies, reviews (of literature or books), and "perspective" articles (similar to guest editorials). Ideally each journal will contain a mix of these article types.

All articles submitted first go through a rigorous content-based editorial review. Those acceptable for inclusion in the journal are anonymized and referred for peer review.

Unlike traditional journals, articles referred for peer review are already tentatively accepted for publication. Peer reviewers for our journal are not the arbiters of which articles will not be published (except in cases of plagiarism or something similar). Our peer reviewers focus on helping authors to make their articles stronger. Results from peer review are reviewed by the editor and anonymized comments are referred back to the author. Articles are accepted for final publication on the condition that the author makes revisions identified during peer review. This process avoids many of the issues rampant in traditional peer review.

As a reminder, we are an "open access" publication meaning that all work is made available free (no registration required) via our website. Unlike many other "open access" journals, we never charge authors a fee to submit their work. For those interested in print copies of the journal, printed issues of journals may be ordered online for a nominal fee.

We rely 100% on volunteers to edit, design, peer review, and write articles. As such, if after reading the journal you are interested in contributing some of your time to our cause, please feel free to contact the editor (editor@metaphysicalthought.com).

Sincerely,

Chris Anama-Green

Chris Anama-Green
Editor, *Journal of Metaphysical Thought*
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The Interrelationships of the Chakras and Mental Health

PHILIPPA SUE RICHARDSON

ABSTRACT: This research is part of master's degree research at the University of Metaphysics. The seven Charkas, also referred to as the seven psychic centers or energy centers, each have influence upon every individual's mental health. Starting with the Base, where instincts reside, we have mental affects upon everyday choices which affect our overall wellbeing. The sacral chakra impacts our femininity, our sensitivities and mental moods. The solar plexus, whose color is yellow, affects our masculine features and characteristics. The Heart Charka is the Centre of the Chakra System and processes our energy into feelings. At the Throat Charka these feelings and emotions are transformed into expressions, creative and physical. Our Third Eye Charka is where our sense of knowing is developed, and finally at the crown Chakra we integrate all the Chakras for an overall sense of purpose. Each chakra impacts our mental health in different ways, through color, mood, psychologically and physically. As the Chakras become imbalanced, so does our mental health and stability. The treatment of these imbalances metaphysically can be achieved using Essential Oils and Crystals. Each Charka has unique oils and crystals which correspond and can be used as treatment of imbalances.

BACKGROUND

This article came about through review of my thesis for the Masters of Metaphysical Sciences at the University of Metaphysics. The thesis for the Masters' contained 10 cited references and took approximately 6 months to compose.

Charkas also govern different physical body parts and have different effects on everyone. Each Chakra has a corresponding element, Zodiac, planets and principles. Many studies have been conducted on the Charka system and knowledge of the Charkas dates back more than 30 000 years. The ideas of the Charkas originated in India and is a part of the Hindu religious belief system, although adopted by other spiritual believers and systems. In yoga, the Charkas play a significant role in relation to Prana, the life force and the direction of energy flow within the body. Mental Health is defined by the World Health Organization as a state of wellbeing in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and is able to contribute to their community. This definition clearly states that mental health is related to one's own abilities.

It is also a common belief that all physical dis-ease is directly related to mental dis-ease. As we experience thoughts, we develop meaning and beliefs, and it is these beliefs which shape our reality. If we are not at ease with our beliefs, we are in a state of mental illness (Alberg 15).

The Mental Health of any individual can change due to the contribution of risk factors and protective factors. Risk factors contribute to negative mental health and include factors like socioeconomic status and prevalence of illness, whereas protective factors contribute to positive mental health and mainly consist of an individual's support network.

DISCUSSION

The Base Chakra is located at the base of the spine, also called Muladhara, and is the color red. The color red is a stimulating color, warming, active, energizing and awakening our physical life force. Red stimulates deeper passions within us and too much can overstimulate and aggravate. When in harmony the individual feels a profound sense of connection to nature, trusting in nature's laws and has a deep understanding of life's flow (Boyer 21).

This Chakra is associated with an individual's level of grounding, their ability to survive including the ability to meet basic needs such as food and shelter, as well as a person's roots and the earth. The Base Chakra impacts a person's mental health through their ability to meet basic needs, when basic needs are hard to meet, a person will suffer ill mental health. The Base Chakra is also associated with a person's inner security and stability, mental traits and when they are lacking, again the person will suffer ill mental health. The Base Chakra is one which all other Chakras rest upon, it is the manifestation of consciousness in its most tangible form, the physical reality. Its primary concern is with our ability to survive through our fight or flight responses. When blocked, the Base Chakra is said to cause us mental health problems, such as feelings of depletion, hopelessness, ungrounded, anxiety and loneliness. It is our ability to feel grounded that assists us to effectively cope with stress and provides us with clarity. Imbalances of the Base Chakra may lead to addictive behaviors, volatile emotions, restlessness and loss of interest in the 'real world' (Leadbeater 18).

The Sacral Chakra is located at the lower abdomen, also called *Svadhithana* and is the color orange. Orange is the color of joy and wisdom and can diminish depression. The effects of this Chakra include stimulating desire and rejuvenation. When out of harmony the individual feels unsure, unstable and cannot express feelings, suppressing natural needs.

This Chakra is associated with change, movement, pleasure, emotions, creativity, confidence and sexuality. When blocked or imbalanced this leads to lack of pleasure in one's life, and dependence, which leads to poor mental health. Excessive amounts of unhealthy pleasure, such as drug use and substance abuse, or excessive materialism also lead to poor mental health, and it is the Sacral Chakra which is associated the strongest with pleasure. Emotions are our reactions to pleasure and pain, also influenced by the Sacral Chakra, they begin in the unconscious mind, and are the evolution of consciousness through the body. Pleasure helps us

to relax and release tension, which are essential to good mental health. Wilhelm Reich conducted experiments and researched bioelectric currents of the body to discover that sexual satisfaction was essential to physical and mental health. He also discovered that unreleased sexual energy led to ill mental health including causing anxiety (Coppock 23).

The Solar Plexus Chakra is located at the navel, also called *Manipurna* and is the color yellow. Yellow stimulates mental faculties, and reawakens enthusiasm for life, counteracting depression. When in excess this energy leads to nervousness and excessive thinking. In this Chakra is the integration of feeling and being. When out of harmony the individual experiences a lack of trust in the natural flow, with a need to dominate, emphasizing the material and having a great need for material security (Andrews 18).

This Chakra is associated with power, will, transformation, action, purpose and self-esteem. When balanced the individual experiences joy, laughter and inner peace. The spectrum of health of this Chakra ranges from inert and passive to dynamic and active. It is through our will which we create healthy behaviors, which lead to good or poor mental health. It is also our will which enables us to overcome challenges, transforming us into states of well-being. It is our intelligence which forms intention, which shapes our will and directs activity, all of which impacts our mental health. When imbalanced, we feel withdrawn, lacking power, depleted and are of ill mental health. When our enthusiasm is depleted, we turn to substances like coffee and sugar, developing dependence and ill mental health. It is the struggle for power which causes the great illness of man, such as warfare, political conflict and environmental crisis. The lack of individual power and societal power leads to social isolation, loneliness and ill mental health (Horn 36).

The Heart Chakra is located at the center of the chest, also called *Anahata* and is the color green. Green is abundant on earth and balances our energies, increasing our sensitivity and compassion. The Heart Chakra is associated

with love, balance, relationships, unity and healing. It affects our ability to love, feel loved and be compassionate towards others.

This Chakra is our spiritual center and our core uniting the forces above and below, the physical with the spiritual, bringing wholeness to the individual. Ultimately the individual needs a balanced Heart Chakra to have good overall health. When needs are met and the empathetic connection is made a deep sense of inner peace and harmony is experienced, complete mental health. As this Chakra is associated with air and breath, it is through breath that mental transformation occurs. It is through the love from this Chakra that allows change and freedom, essential to good mental health. Love and our relationships affect our mental health, and vice versa. When we have healthy relationships, we experience good mental health, and when imbalanced we experience jealousy and attachment. It is the Heart Chakra which connects mind and body (Koenig 59).

The Throat Chakra is located at the throat, also called Visuddha and is the color blue. The color blue is calming to our systems and relaxes us. This is the most healing color for children. Excessive blue can result in procrastination and sedative (Andrews 36).

The Throat Chakra is primarily concerned with truth, communication and honesty. When functioning to optimal ability the Throat Chakra enables telepathic communication and clairaudience, the ability to hear voices. This ability of clairaudience may be mistaken as mental illness such as Schizophrenia.

The Throat Chakra is also described as the gateway to consciousness and is the center of all communication. Communication refers to the process of transmitting and receiving information through symbols, including the communication of DNA through life, often linked to mental illness. Communication also refers to with the self as well as with others, including creative processes like speaking, listening, chanting, telepathy and arts, as processes of translation of symbols into information. Imbalances with this psychic center lead to fear,

doubt, uncertainty and habitual living, all which can lead to poor mental health (Judith 17).

The Third Eye Chakra is located between the brows, also called Ajna and is the color indigo. The color indigo is healing both spiritually and physically, it balances the hemispheres of the brain and nerve synapse between them. The use of the color indigo can be used to reach deeper states of consciousness during meditation. This can also be used to remove obsessions (Andrews 26).

The third eye is associated with psychic vision, stepping beyond the mind and into the realms of knowledge and vision. The link between the Third Eye Chakra and the hormonal balance of an individual are of great significance. This Chakra is linked to the Pituitary and Pineal Glands, controlling hormones like Serotonin and Melanin, well-known hormones relating to mood, mental health and states of well-being. It is Serotonin which, when imbalanced, leads to depression and anxiety disorders, and regulates mood, sexuality and appetite. It is the Third Eye Chakra which governs spiritual direction and wisdom, it is the center of dreams, inner visions and spiritual lives. When balanced we experience the ability to see things clearly, inner wisdom, intuitive thoughts and feelings leading to positive and life enhancing actions as well as improved intellectual abilities, all of which are clear signs of good mental health (Ruffles 16).

The Crown Chakra is located at the top of the skull, also called Sahasrara and is the color white. White is cleansing and purifying, healing on a spiritual and physical level. An excess of white can lead to depression and bring past issues to the surface. The Crown Chakra symbolizes the balance of masculine and feminine energies, yin and yang within us, and our ability to experience super consciousness, blissful transcendental consciousness and states humans are unable to describe in words.

The Crown Chakra directly relates to the individual's Mental Health through the connection to the person's higher self, their true life's purpose and their connection to the divine. When the Crown Chakra is imbalanced the individual

feel a sense of lacking true purpose and meaninglessness, which is often experienced by those with Mental Illness.

This seventh Chakra is said to be the seat of enlightenment with infinite levels of awareness and reaching higher dimensions, leading toward ultimate states of consciousness. The function of this Chakra is 'knowing' relating to what we know through experience as the mind.

This Chakra physically is associated with the brain, the center of mental health, and could be considered as the single most important Chakra in influencing Mental Health and well-being. It can be said that it is our attachment to limitation which creates mental illness and other obstacles to the individual's spiritual growth and development (Gathergood 32).

CONCLUSION

Ultimately optimal health is created throughout the Chakra System which creates optimal Mental and Physical Health. For holistic health and wellbeing, the individual should be moving towards a state of transcendence bringing liberation from illness and entering blissful states of freedom. It is said that it is the ego which forms attachments and limiting beliefs for the sake of selfhood.

It is essential for each Chakra to be open and active for the healthy flow of energy through the whole mind and body. Each Chakra has an impact upon the individual's mental state of being, from hormones to the brain. Through balancing with essential oils and crystals we can reach optimum health. Our Chakras govern mental states of wellbeing, and therefore have a significant impact on our mental health. The functioning of our Chakras is pivotal to optimal health.

About Philippa Richardson

Philippa lives, works, and plays in Melbourne, Victoria, Australia. She earned a master's degree in metaphysical sciences and bachelor of metaphysical sciences degree. She also has completed certificates in many alternative therapies including Crystal Therapy, Aromatherapy, Energy Healing and Spiritual Support, as well as Chakradance Teacher Training. Philippa has worked in the special events

industry for over 10 years all over Australia. She is the author of *Finding Truth: An Unexpected Journey*; *Life, Love & Everything*, *Symptomatic Addict*; and *The Real Events Industry: My Story*.

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I've Been Emotionally Violated. What do I do?

COLLEEN FLETCHER

I also call this mind raping ... and it is as ugly as it sounds.

First off, let me tell you this, I AM SO SORRY. So, you've just had a distressing experience with an energy healer or Reiki practitioner or hypnotherapist (from here on out I will refer to this as 'therapist').

This is an unfortunate experience that can occur after one receives energy healing/Reiki, metaphysical guidance, or hypnotherapy. I've had it happen to me as I've had people in my own family do such things. Often times violations like this occur from parents. I have had friends ask how I can help after it has happened to them, and I have helped to heal clients after these negative experiences have occurred and affected their lives.

It starts like this ...

You have heard that energy healing/Reiki or hypnotherapy can do wonders for your whole being. Things like, healing damaged cells, fixing daily damage caused by stress and negative surroundings, depression, feelings of fatigue or anxiety, and sickness. And, being that it is very effective in purifying and releasing old traumas and emotions you think, 'hey, this sounds like something safe and nurturing for me to do.' You look online, or maybe even in a phone book (gasp) and find someone listed as a therapist that sounds good to you. (You don't really know what you're looking for anyway, right?) You book your appointment and wait for your scheduled day to arrive.

It's time for your appointment - I certainly hope that you have been asked to fill out some sort of health history and been guided as to how to prepare for your appointment.

All goes well, until you notice an uneasy feeling in your belly, or maybe a headache starts during your session. You don't know if it is appropriate to mention these feelings now (most people don't) so you just carry on. *And, YES, it is appropriate to mention these feelings*

as they come up. Maybe you feel OK after your appointment and your feelings of unease come on later?? It does vary for each person, and often it is a cumulative feeling. As everyone is different in how they experience energy work or hypnotherapy, both good and bad, you might have your own unique feelings. Honor those, and trust in yourself.

My own experiences with emotional violations started when I was very young. I had no idea how to take care of myself emotionally so I (unknowingly) continually manifested ill health. It was a compounding effect that I had no idea was even happening.

For me, it was allergies, asthma, upset stomach, and continual colds. At about the age of 20 I started to hear that emotional violation was even a thing. (If you don't know something exists then how can you ask for help, right?) I knew I did not feel well, I was starting to realize that my thought processes made a difference in my overall health, so I kept plugging along in life.

As time went on, I knew my feelings were valid, I began to trust my own intuition even more, and I started seeing the effects this had on others. Most of all, I wanted to help others so they were not emotionally violated in the first place, and if they were, I wanted to help clear up the effects of it in their life so they could begin to thrive again. As I healed myself, I healed others.

Signs you have been emotionally violated:

- You are extremely tired after a session.
- You have an upset stomach.
- You are continually tired long after your session.
- You have, or get a headache or migraine, especially if you are not prone to them.
- You become filled with fear.
- You feel an unexplained dark presence around you.

- Your mind is unfocused which does not clear up within 24-48 hours.
- You finished your appointment knowing that ‘something is wrong.’
- Rest is not helping.
- You feel as though someone is watching you.
- You feel as though someone is looking through your eyes at your life.
- A feeling of being violated emotionally is within you.
- You begin to severely question exactly what happened.
- You have negative feeling after your session.
- You become depressed about the session.
- You get a feeling that you were taken advantage of.
- You begin to sense that you *allowed* this to happen.
- You did not listen to intuition, whatever the reason was.
- You felt as though you are/were a victim.
- The reason you went in in the first place is worse.

Now, some of these symptoms do happen after a session due to your body purging its self from long held toxins. These normal symptoms last for about 24-48 hours. A prime example of this is having diarrhea for a couple of days. You feel fine, your head is clear with feelings of vitality for yourself. You just have a bit of an extra cleanse happening with your body. Normal!

You can also feel changes within yourself for a few months after the session ... like positive ones. This is your body, mind and spirit merging all of the new positive experiences into your total well-being.

What to do after you notice this has happened?

First, I don't recommend another appointment with the same person.

Drink extra water. This helps to flush out any toxins from your body, thus helping to flush out further negative actions.

Know that you did nothing to deserve this.

Take a walk, a stroll or a run. The point is, move your body to help clear your brain.

Get out and explore nature. A park, a forest, even your own back yard. Sit for 5 minutes and reconnect. Maybe shed a few tears, but get up, dust off your backside and step into your new reality.

Meditate to reconnect with your inner peace.

Take a bath or shower. Sea salt is an amazing cleanser of such events. When you are finished with your bath or shower take a cold shower. This can be a super quick cold rinse, but it is super helpful.

This is the best personal space cleanser that I have used - ever! Well, apart from smudging, but smudging is not always an option. It is called Sacred Space. This is what I use in between clients. Many parents use this on their kids when they come home from school.

Often times a negative experience in life can be turned around into something more positive for you. Use this negative to learn, grow, and thrive further. I have faith in the amazing person that you are!

Positive effects of Metaphysical Guidance, Energy Healing ...

- Your skin looks more radiant.
- You find it easier to work.
- Stress has reduced in your life.
- You have less physical pain in your life.
- You smile more.
- Past emotional blockages have lifted.
- You are more confident.
- You have more energy.
- You have more vitality in life.
- You are happy.
- You trust in your decisions.
- Your sleep is more relaxed.
- You feel your personal boundaries are strengthening.
- You no longer feel like you are a victim.

How to find a therapist?

Many times, consumers don't know what to expect with various forms of body work, energy work, hypnotherapy, esthetics, and metaphysical guidance; this is designed to give you the confidence in trusting that the therapist you are going to see for your health is right for you. Keep in mind that you are building a relationship. That relationship is of vital importance. So, here is what I suggest doing to ensure you can recognize if your therapist is competent or beneficial in your life.

1) *How to tell if a therapist is competent or not?* Do they have credentials? Well, yes, credentials are important, and are a great guideline to ensure your therapist has training in the desired field.

a) Ask about where they went to school? When did they finish their training? Another thing you might ask them is if they enjoyed the school they went to, and why?

b) Ask to see their credentials. When you see their credentials check to see if they are current.

c) Talk with them before setting up your appointment – ask if you can come in and meet with them first. A good therapist will always say 'yes.'

d) Ask if they belong to any professional organizations.

e) And then, there is this ... the truth about credentials – sometimes the most highly qualified therapist is not right for you, so all of those fancy pieces of paper are worthless in your case.

You have to trust yourself. Many states in the U.S. don't require much in the way of training for energy healing. For this reason, I encourage you to talk with the person first. More than once, if needed. If they have minimal to no credentials, ask them why and see what their reasoning may be. They may have valid concerns/reasons for not having credentials.

I can go on and on about all of the wonderful services I offer and all of my credentials, however, the most important aspect of finding the right therapist is the relationship that the two of you have and will continue to have. You

need to feel safe and comfortable. It is my goal in life to help you feel safe and comfortable, I do know that not everyone will feel that way with me. And, I am so happy that you know and trust yourself well enough to acknowledge those feelings.

2) *Client confidentiality; your privacy, it matters.* Your personal health care is no one else's business. I will not talk to others about it, nor will I share any of your personal information. I do love glowing reports from you about my services, however, it is your choice if you share that information with others.

3) *What to expect (with me anyway).* Upon arrival you will fill out a client intake form, or you will have received it online. So please have that filled out and sent in before your appointment – please arrive 10 mins early to do this so that your session can start on time. After this is filled out, I will go through this info to further assist you in your total health.

4) *No one, (yes, that includes me) knows everything or has all of the answers.* Because of this, I encourage you to look at other therapists. I will guide you in what I offer to be the best fit for you and refer you to others if needed.

Just a bit more guidance and material to help you along the way in this powerful journey.

People come to me to relax and let go of their garbage, and it does end up in my space. Because of this, I am constantly cleaning out energies and vibes from my work space. The last thing I want is for you to take home someone else's garbage. I also don't want to take home that garbage. So, I cleanse it all out, all of the time. Many of my clients know where to send excess energy in my room as well.

Not all therapists/people who do energy work know they are harmful to you. Many don't do it on purpose, however some do. Think of a used car salesman; some are good, some are not. It is something for you to watch out for, as it is important to your whole health. Their lack of boundaries need not hurt you!

Following are some questions to help you further identify ways to encourage your whole health. These questions can also help when looking for a therapist.

Are you suffering from emotional pain, distress, anger, frustration, sadness, etc.?

Looking for a deeper connection with yourself, searching for self, feeling lost, invisible, unappreciated, unloved, feeling stuck?

Are you suffering from recurring physical pain? Low back pain, neck pain, tennis elbow, etc.?

Are you pregnant? Did you know massage therapy can shorten maternity hospital stays and can make for an easier labor?

Are you taking any medications? Are you wanting to stop taking so many medications?

Have you had any injuries? Have you had any car accidents or other physical/emotional trauma?

Do you have limited range of motion in your joints and muscles?

Are you wanting to improve your circulation? Are your hands and feet often cold?

Have you had any surgeries? Do you have any scar tissue? Do you have numbing or tingling in your fingers or toes?

Are you living with constant stress? Is your stress home or work related? Both?

Do you sleep 5-8 hours every night? Are your sleep patterns restless? Do you have recurring dreams or nightmares?

Do you wish to change a habit? Stop smoking, weight reduction, nail biting, etc.

Do you suffer from migraines?

Are you aware of the benefits of energy work, massage, metaphysics, skin care and hypnotherapy?

Are you experiencing dramatic life changes or shifts? Are you finding your values, patterns/routines, belief systems are being challenged or changing?

Do you find yourself searching for answers, knowledge, peace, happiness, grounding or spirituality?

Are you ready to take full responsibility for your life? Ready to change direction and invite new experiences into your life?

About Colleen Fletcher, L.M.T., L.E., C.Ht., Reiki Master, Ph.M.

With a life beginning in self-doubt, Colleen Fletcher has paved a path in personal growth for herself and her clients. Guiding others in living a life free of self-doubt in her private practice (established in 1995), she happily teaches you to live without pain, filled with confidence and purpose. Currently, living in Boise, Idaho, Colleen frequents some of the world's most stunning hot springs.

Metaphysical Healing – New Thought or Old?

J. JOY MAESTAS

Universal Light Ministries Tucson

We hear a lot about New Thought, and people use this term interchangeable with Metaphysical practices, being positive. But is it really NEW or are we just recycling thoughts and updating the terminology?

The Science of Mind magazine that was 1st published in 1927 by Ernest Holmes brought new thought into the main stream. I say this as instead of having to go to a meeting and being branded as having bazaar thoughts of creation and life. People were free to explore this information in the privacy of their home without judgment from anyone who saw them attending such an outlandish meeting.

In his book “The Science of Mind, in the chapter titled ANOTHER GREAT DISCOVERY—THOUGHT REACHED OTHERS it was stated, “he could think of them and heal them.” Many credit him with being “THE” New Thought teacher.

However, Mary Baker Eddy who registered the "Science and Health" program in 1875 was already teaching the Principle of scientific mental healing and that physical illness can be corrected by prayer in a positive atmosphere and that this information was something we had but lost with all the religious dogma through the ages. She gave all credit to the Divine Mind of God within us and not to our own power (paraphrased from “Science and Mind” with keys to the Scriptures by Mary Baker Eddy Chapter 6 Science, Theology, Medicine page 110 v.15-27 (The demonstration lost and found).

With this we have the basis of Metaphysical Healing and positive thought as currently taught by Dr. Paul Leon Masters in his course “Master’s Degree Course Study Modules vol. 2, The Practitioner’s Metaphysical Healing Practice. Meditating daily and connecting with your inner God Spirit should be the first step in awakening that healing within that helps you to be able to heal others. One thing they all stress is to heal yourself first. Take the beam out of your

own eye before you try to take the splinter out of your brother or sister.

Since we are electrical energy in our inherent nature, with metaphysics we learn to understand we have the ability to send this energy to others. This flow of energy that comes from the Divine into our body and out again, mirrors the eastern practice of Reiki.

Reiki is the eastern healing modality that teaches hands on healing method by sending your energy to someone by thought or hands on. The energy will then go to the area where the healing is most needed.

With Metaphysical healing treatments work much the same way, however the energy you are sending is made in a meditative state of oneness with the Universal God Mind, so the energy is not just your thought energy but the energy that is flowing from the Oneness Source through you to the other individual seeking healing. Again, this can be done long distance or in person. Where Reiki can be hands on Metaphysical methods can be more of holding your hands above the body and not touching it combined with meditation and affirmations.

So how old is this teaching of healing with the Universal Mind Energy? Much before 1875 When Mary Baker Eddy set down the exact steps of being one with the God within to heal. Jesus would meditate alone daily or pray and then he went and healed, but the practice goes way back before him. All religions on earth have some form of energy healing that is done and was passed down from the Angelic Messenger to Shaman to student.

Metaphysics or New Thought is not new. We are being now made aware of the collective energy that has always been there, but we were too concerned with other things to want to connect with our Divine energy, our Spirit Guides, our Angelic Guides who come straight from the center of our creator. They bring peace, knowledge and yes prosperity. How can we

spread the good news that God is within and we create our own heaven on earth unless we have the means to do so?

All through the ages we have been being guided towards this time in our collective history. We are calling it New Thought, but it's been around since the beginning of time.

When the Pagans celebrated the first Summer solstice, they were giving thanks for being one with nature and using Nature to heal. When the Christians started celebrating Easter they were giving thanks for renewal and rebirth. During this time the Hindus were celebrating *Holi* or *Phagwah* a popular spring festival. *Holi* commemorates the slaying of the demoness *Holika* by Lord Vishnu's devotee *Prahlad*. Out with the bad, in with the good. You will find spring time celebrations in all religions and most relate to being healed and given a new body. We are all one and we all celebrate the good.

It's not new it's always been there, waiting for us to catch up, wake up and become aware that you are in charge of this earthly experiment. What you think and say has a direct reaction on your life and those around you. The information has always been in you, now turn the page and read what you already know as truth. Be kind to one another and help one another. Think positive in all things and all things positive will come to you. This is the law of attraction, the universal law of love, the golden rule.

We may call it New Thought and I look at it this way. The light bulb came on and it seems like a new thought to us, but we have known about it for a very long time. It was just buried very deep with us. Now we have the time to actually ask the question of how this can be done and receive the answers that are already here. New Thought? No, not really. Forgotten Thought would be more like it. We who study the Way of The Magi want to help the world remember the oneness that was forgotten.

About Joy Maestas

J. Joy Maestas, known as Rev. Joy, is an ordained metaphysical minister with the International Metaphysical Ministry. She received her Master of Metaphysical Science from the University of Metaphysics in Sedona, Arizona. She is currently working toward her Doctorate. Rev. Joy founded Universal Light Ministries in Tucson to help others live positively and find the Universal Divine Love within themselves and has written numerous books on metaphysics.

Analyzing the Mind-Coping Cognitive Process or Psychosis And the Higher Mind

TONY MORTLEY

James Hillman writes, in his book *The Dream and the Underworld*, that:

"...It is sometimes said that most ideas can be put into a few words..." (Hillman, pg. 1)

This statement is true in my case and my theories. However, for the purposes of this paper, I shall try to elaborate on them.

The first question I ask is, "If psychosis exists, and it does according to psychiatrists, psychologists and mental health professionals etc., what forms may they take?"

The types of hallucinations my theory seems to fit most visual hallucinations.

This is because, I feel, as James Hillman wrote in his book *The Dream and the Underworld*, when a person dreams, they mainly dream visually using visual perception. In other words, it is far rarer to hear, touch and taste in a dream. Rarest of all, he writes "...do we use the sense of smell...", (Hillman, p. 185).

This is why I choose to deal with only visual or auditory hallucinations for now although I will discuss my opinions on tactile and other types of hallucinations (that of smell, for instance) later on in the Discussion chapter.

In the book, "SCHIZOPHRENIA: A very short introduction," written by Christopher Frith and Eve Johnstone, we may read of an account where the Reverend Mr. George Trosse (c. 1690) stated that he heard a voice saying, "Yet more humble! Yet more humble!" (Frith & Johnstone, p. 3).

As a result of this prompting, the book states that "the Man of the Cloth removed his stockings, hose and doublet" (Frith and Johnstone, p. 3).

Frith and Johnstone quote him:

"...I had the strong internal impression that all was well done, and a full compliance

with the design of the voice..." (Frith and Johnstone, p. 3)

Another example of schizophrenia given is an account of a patient in a psychiatric hospital. When the patient complained of a place on his shoulder irritating him, he was given some cream, and he then said that the place was in fact a plaice as one reads below.

The authors quote the patient. "...It's the place on my shoulder...", (Frith & Johnstone, p. 23).

The authors then inform the reader that the patient was: "...given some cream..."

The reader is then informed that the patient then said: "...It's a fish...not P-L-A-C-E but the P-L-A-I-C-E..."

The final example of schizophrenia I will give from this book informs the reader that a female patient saw the face of a rabbit when she looked in the mirror (Frith & Johnstone, page 23).

"...{The patient reported that} her face changed into that of a rabbit with ears and whiskers while she watched in the mirror..." (Frith & Johnstone, p. 23).

The authors then inform the reader that: "...She had hallucinations of being touched in a sexual manner..." (Frith & Johnstone, p. 23).

The above serve strictly as examples of past cases to show the reader of this paper what it is like to have hallucinations.

Unfortunately, the patients are not with me, the writer, at present so their psychosis cannot be analyzed with their verification or presence.

In his book *Freud & Jung: A dual introduction*, Anthony Stevens writes about this scene that happened in the life of Judge Schreber. Schreber felt his mission was to restore the world to its former state of happiness. To paraphrase Storr, Schreiber also believed that he should be turned into a woman and that a new human race would be produced by the healing

impregnating rays of the sun or, rather, as Storr wrote "...divine rays so that a new race of men might be created..." (Stevens, p. 61).

Storr writes that Judge Schreber's father was an eminent man of high standing and a strict teacher otherwise known as a "pedagogue" (Stevens, p. 62).

Storr then goes on to write that Freud did not go any further in attempting to delve into what Judge Schreber's childhood was actually like or what type of person he really was. If Freud he done so, he would have discovered that Dr. Schreber was an "...authoritarian monster..." (Stevens, p. 62).

Storr writes that his eldest son shot himself at thirty-eight whilst "...his younger son, Judge Schreber, became psychotic in the way described above..." (Stevens, p. 62).

This tells me that Freud did not do his job well. He did not deal with his patient deeply enough or, maybe, meaningfully enough. This shows a lack of spiritual awareness to an extent and proves that Freud was more of a real-world psychologist whereas Jung dealt more with the ethereal mind and with spiritual nature in his work.

Effective use and analysis of dreams are an integral part of Jungian analysis. Freud's method of analyzing dreams profoundly influenced Carl Jung: first as a model for practical therapy, and later as a model to react against, to modify, and to extend. Freud's view of dreams is therefore an essential starting-point. Freud thought that dreams were one's forbidden wishes that were inhibited during the daytime. At night, he believed that the forbidden wishes would try to gain access the dreamer in a more palatable form. However, the 'forbidden' nature of these dreams could potentially disturb the dreamer and wake them up. Freud viewed the purpose of dreams as the mind's way of adjusting or altering these forbidden wishes into a format that would not wake the sleeper and would be more acceptable to the sleeper's mind during sleep and upon waking up: thus, the ego would be relieved of pain or burden psychologically (Storr, p. 81).

The quotation below is, I feel, most integral to this essay paper. Therefore, I shall quote it in full terms and simplify the quote to make its meaning clear and understandable to all who read this paper.

To quote Stevens, and not paraphrase him as above:

"...The mental institution that is responsible for performing this protective function is the 'censor' or super-ego, which causes the forbidden wish (the latent content of the dream as Freud called it) to be disguised and appear in a form which will neither disturb nor wake the dreamer. In order to disguise the latent content, the censor makes use of a number of techniques such as displacement, condensation, symbolization and pictorialization..." (Storr, p. 81)

In other words, Freud believed that the censor could move the subject matter of the dream from its original location to another in the sleeper's mind, that it could condense the image or subject into a compact more condensed form, use different symbols and finally pictures to make the dream easier for the dreamer to cope with (Stevens, p. 81).

In other words, the censor or super ego makes a dreamer's dream easier to take, as it contained forbidden wishes etcetera, and can do so in such a manner so as not to wake or disturb them or their sleep, according to Freud's beliefs (Stevens, p. 81).

To continue, the book then goes on to read:

"...(This would explain)...the often bizarre and irrational nature of the manifest dream..." (Stevens, p. 81)

Furthermore, Stevens writes:

"...The goal of Freudian dream interpretation is to undo the work of the censor. This is achieved by the technique of free association, whereby one starts with a dream image and

allows one's thoughts to associate to it in complete freedom..." (Stevens, p. 84).

To paraphrase what Jung was trying to say, Freud's techniques were a good place to start, however, when working in a Jungian style of therapeutic environment the dreamer is taken on a journey where they relate to the dream in a personal and intuitive way where they are in charge of the whole experience from the subjective intuitive actor in the scene to the objective critic. Only then can the dream be fully investigated: it is interesting to note that in both methods use of the subconscious and conscious mind are made as well as the collective unconscious in Freud's method and Jung's method as the technique of free association taps into the collective unconscious eventually through the subconscious wall of the mind. Jung's approach takes a more all rounded viewpoint and directs the reader thoroughly in the guiding process of the dreamer knowing his or her dream in full and its own interpretation as far as they can go themselves or as far as they can reach. Then, I feel intuitively, they would have flashes of self-insight from their Higher Mind which would help the dreamer analyze the dream in a far more complete metaphysically interpreted manner and form of analyzing (Stevens, p. 84).

Stevens writes that Jung points out of dreams that:

1. Dreams, natural, spontaneous events, proceed independently of conscious will or intention;
2. Dreams both have purpose and are compensatory, in that they serve to promote the "balance and individuation of the personality" (Storr, p. 83).

Furthermore, Jung thought that:

"...3. The symbols of dreams are true symbols, not signs and they possess a transcendent function;

4. The therapeutic power of dreams is better served by the techniques of amplification and active imagination than by interpretation based on 'free association'.." (Storr, p. 83)

Freud was very passionate and sure of his theory of dreams and dream work or analysis. In his book, *Dream Psychology*, he wrote that the dream is perceived by most educated people as an act of the mind. "...But since the downfall of the mythological hypothesis an interpretation of the dream has been wanting..." (Freud, p. 11)

Furthermore, Freud writes:

"...Under certain conditions, one of which is the sleeping state, the balance...[of the working processes of the subconscious mind and conscious mind]...[the subconscious having been]...repressed will now succeed in finding its way to consciousness. But as the censorship is never absent, but merely off guard, certain alterations must be considered so as to placate it..." (Freud, p. 44)

The reason why the quote above has not been paraphrased is that it is an important part of this paper. The reason is it is my belief that the censor has weakened considerably due to situations such as stressful situations such as redundancy or a stressful personal relationship. In the case of a psychosis it is my belief it weakens during waking hours and thus may cause significantly more stress or distress and trauma to the patient concerned. Another cause of stress might be sleep deprivation which might affect dreams as well as waking nightmares for the patient. (In other words; psychosis or psychotic episodes.)

The above shows the dedication he had towards the field of study in question: in other words, psychoanalyzing the dream state or dream work in a psychoanalytical manner. It also shows the differences between Freudian and Jungian thoughts on dream analysis and psychoanalysis of the dreamer and dream itself.

Jung acknowledged the existence of the soul and Higher Consciousness or Higher Mind within and around us as can be seen by the forthcoming paragraphs in this Review of Literature below further on in this essay paper.

From a metaphysical viewpoint the emphasis is more on Jungian psychology being more correct in this field of study. The transcendent quality of dreams comes from the Higher Mind as is known by the metaphysician. Freud did dismiss transcendence in dreams in a sense as a "mythological hypothesis" that has been dismissed; the need for dream analysis being needed to be studied at greater depth.

Free association was a technique used by Freud and it makes perfect sense that if one were to use this technique one would then work towards decoding to work of the censor.

Jung's views on dream analysis were spiritual compared to Freud's and different methods applied to working with them in a therapeutic capacity which differed from free association.

My methods as discussed later of analyzing psychosis in the same way one would analyze a dream using both Freudian and Jungian concepts.

The methods I initiate in this paper use the Freudian concept of free association and the Jungian concept of archetypes. It also bears in mind the metaphysics of the Higher Mind which should be contacted and allowed to bring peace to the sufferer/patient through the aid of a metaphysical or transpersonal counselor. I also mention other methods of sterling treatment further on in this essay paper further on.

The mythical aspect which Freud referred to was the thought that dreams came from outside sources such as the Divine or gods and goddesses. This is clear if one reads the above text. The thought of a Divine Source of dreams shall be analyzed in the discussion chapter.

He also writes in *Dream Psychology: Psychoanalysis for Beginners*:

"...That the dream actually has a secret meaning, which turns out to be the fulfilment of a wish, must be proved afresh for every case by means of an analysis..." (Freud, p. 51). The process of psychoanalysis involves free association in Freud's methodology as discussed above.

As one can tell, Jung's theory summed up previously is a lot more well-rounded and even encompasses the spiritual and uses different therapeutic techniques to Freud's method of free association.

A therapist, therefore, could argue that one was more capable of analyzing the dream if one were more open minded to the more rounded spiritual aspects of the personality, and did not place such a large emphasis on the base nature of the mind as having "forbidden wishes", and the mind's censor giving the dreamer a coded message of a base desire in a more palatable way.

I would personally not, or rather never dismiss the transcendent nature or qualities of the dreams if treating a patient, myself, encouraging the patient to go deep within through mystical meditative techniques and contacting their Higher Mind once the patient feels ready to begin the process after possible psychiatric drug therapy and treatment of their psychosis by analyzing it in the my ways and methods explained in the Methods Chapter. Upon reflection, I feel that after the psychiatric drugs have taken effect, free association should take place to strip back the psychosis to its bare roots. Then, the method in the Methods Chapter should be applied. After this, contact with the Higher Self or Mind should always be encouraged to round things off to a satisfactory conclusion. As stated precisely Jung acknowledged the existence of the soul and Higher Consciousness or Higher Mind within and around us as stated before and the methods above also acknowledge and make use of Jung's

acknowledgements and other methods and concepts and some of Freud's as well too.

Stevens goes on to make a very final sounding point. It is in his book *Freud & Jung* and it is this:

"...To view that dreams are merely the imaginary fulfilments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions and heaven knows what besides..." (Stevens, p. 84).

In his book, "JUNG A Very Short Introduction" Anthony Stevens writes that Jung wrote:

"...dreams add something important to our conscious knowledge..." and "...a dream which fails to do so has not been properly interpreted..." (Stevens, p. 106).

Another quote from this book is that Stevens writes that Jung thought that the whole of "... dream-work is entirely subjective..." (Stevens, p. 106). In other words, based on or influenced by personal feelings, opinions etc.

This raises an interesting point.

If this is so, then why are there books that give lists of dream topics and standard interpretations for that topic or theme?

One can only suppose that these themes have been passed down from our ancestors and have been recorded over time, and thus, are archetypal in their nature.

In his book, *JUNG A Very Short Introduction*, Anthony Stevens writes that one day Jung was doing his work when he heard a feminine voice say that what he was doing was "art" and not science. Stevens goes on to write that Jung

was annoyed at this and replied, "No, it is not art! On the contrary, it is nature." Stevens then writes that Jung viewed this voice as the "personification of his soul" (Stevens, p. 32).

Stevens continues in the same book by writing that Henri Ellenberger in his encyclopedic "The Discovery of the Unconscious" (1970) suggested that Jung underwent some form of clinical illness and Stevens further states that "...This illness is prone to strike after a period of intense intellectual activity and resembles a neurosis or, in severe cases, a psychosis...Jung's experience was similar to that undergone by shamans and religious mystics, as well as some artists, writers and philosophers..." (Stevens, p. 35).

If this is true, then it is clear that Jung must have been undergoing severe mental pressure at that time of his work and life. The censor in his mind might have been trying to justify the extreme effort that he was deliberately putting himself through via the above comments Jung heard the voice say.

One aspect of Jung's work I would like to examine that I know already, and knew of before starting the project, is his work on the subconscious and the collective unconscious. I surprisingly found suitable passages in a book entitled *Tarot for Dummies* by Amber Jayanti.

In it she writes that our subconscious minds are always fluid like water or, as she writes "...receptive and suggestible.". She also writes that the collective unconscious or the mass mind have similar traits. She writes that the "...collective unconscious is a collection of memories of all human experiences from the beginning of time..." (Jayanti, p. 12).

I would like to add a further metaphysical point of view about minds in the sense that from a metaphysical perspective the Higher Mind is the tank or container and creator of the collective unconscious as it is within and of the image

of the creations that created the memories in the collective unconscious.

She then goes onto write:

She makes the point that the subconscious is like a "stream" and that the collective unconscious is like a "river" and both flow seamlessly into one another. People can tap into the collective unconscious and both the subconscious and collective unconscious have sway and influence over the conscious mind and one's life (Jayanti, p. 12).

The Higher Mind is the core or center of all of these minds put together. It is my belief that if one can start from the outside symptoms of the psychosis, and then peel back the layers so that the universal archetypes and the personal archetypes are exposed, real metaphysical and transpersonal counselling work can begin by encouraging the patient to make contact with their Higher Mind and, with the help of the metaphysical or transpersonal counsellor and/or antipsychotic medication, find the root cause of the problem in a calm and tranquil atmosphere and state of mind. This will be explained later on in this dissertation.

Jayanti gives an interesting account of how the collective unconscious does influence people in the modern society of which this paper is written.

She writes of how the collective unconscious affected a friend and college professor she knew when the AIDS virus was first made public by mass press in the media and there was more fear than knowledge being transmitted by the paper's etcetera. She writes that her friend picked up the notion that the virus could be caught by using the same kitchen utensils as a virus sufferer.

"...When an old friend with AIDS came for dinner; I watched as Rick put on a pair of rubber gloves and there the man's eating utensils into the trash..." (Jayanti, p. 12).

She writes of tarot:

"...the tarot is a group of cards bearing pictures that tap into both personal and universal archetypes..." (Jayanti, p. 13).

We deal with the quote directly above later on in this paper.

She also writes:

"...As I see it, there are both personal and impersonal (universal) archetypes or concepts..." (Jayanti, p. 11).

It is my firm belief that as dreams stem from the subconscious mind and are linked back to the collective unconscious through to the Higher Mind, they reflect both personal and universal archetypes, as does psychotic episodes: visual and auditory ones.

To illustrate this point, a person may find monsters fearful. In her book *The Encyclopedia of Dreams*, Elli Goldberg writes in her entry on monsters:

"...Dreams that feature monsters attest to extreme anxiety, unfocused fear and escape from reality. An extremely tough phase is causing the dreamer to see the black side of everything. If he does not take time off to muster his strength, he can expect a deterioration in his physical and mental state, even to the point of hospitalization. Confusion, uncertainty and mental chaos are in the offing. This is a warning sign that the situation must be dealt with immediately..." (Goldberg, pp. 586-587).

In a very strange way the above quotation seems relevant to the whole of this thesis. The monsters of a visual hallucination may, if it causes fear or anxiety, be the monster in the closet, or mind, of the mental health sufferer waiting to get loose from the subconscious mind having been programmed by the collective unconscious in a universally archetypal

form. The monsters may also be a "wake up call" from the Higher Mind to try and calm the person down into not leading such a stressful life. This may seem odd, as one may not suspect the Higher Mind to shock or upset people and indeed it does not, however, the intuitive message may be blocked psychically and/or altered in such a way that the censor may let through fearful unpalatable emotions (fear, for example) during a psychosis as the stress the person is going through may numb the censor and put it off guard. Hospitalization may indeed occur after a psychotic episode or more than one.

Jayanti writes on archetypes earlier in her book:

"...Archetypes are embedded in your subconscious mind - the part of your mind that is free from conscious awareness..." Jayanti, page 11)

To carry on further with the psycho-metaphysical nature of this paper, I will now look at the tarot card The Sun bearing in mind Jayanti's reference to tarot in the quotation above. In the book JUNG and TAROT an Archetypal Journey, Sallie Nichols writes:

"...Behold the sun!...The Tarot Sun possesses inherent human characteristics with which man can establish conscious relationship...This is the world of Blake's Songs of Innocence, where lamb and "tyger" moved in harmony and one sees the world with new eyes of wonder.." (Nichols, p. 327).

The description above speaks of harmony, light and joy: emotions that we can all relate to easily. It also illustrates how humans can draw on the collective unconscious to tell tales, stories and songs as well (Blake) and inspire people to create wonderful things in life.

But what is an archetype? Jayanti states that the lives of human beings are shaped by symbols that are passed onto them or handed down to them from their culture, or race, or

background: this includes social groups and peers, as well. Magazines, newspapers and television have a very similar impact upon people as well. She writes further on in the book that "...These symbols or archetypes - ideas or ways of thinking inherited from all these sources and present in your subconscious - are the model you pattern your life after..." (Jayanti, p. 10).

In his book, *FREUD: A very short introduction*, Anthony Storr writes:

"...The psychoanalyst must turn his own unconscious like a receptive organ towards the transmitting unconscious of the patient...." In other words, he must be as a phone receiver is to a transmitting microphone when engaging or dealing with the patient (Storr, p. 119).

Furthermore, he writes:

"...Any practicing psychotherapist will recognize this as sound advice. One of the commonest mistakes is premature interpretation: jumping to wrong conclusions on insufficient evidence..." (Storr, p. 119)

I feel that the system, I have come across (as explained in the Methods chapter) is quick and efficient but must be carried out in a slow and methodical manner taking every word the patient says into consideration from past, present and a possible future angle too. This is because the psychosis may be referring to a future event such as a mental malady or breakdown in the future that could lead to hospitalization. (See Method and Findings Chapters for clarification of this point if needed.)

John Rowan in his book, *The Transpersonal: Psychotherapy and Counselling*, quoted Carrington when he wrote that Carrington added an interesting point when commenting on the relationship between meditation and psychotherapy. Carrington stated that he had seen many people become "...more emotionally responsive, tranquil, personally insightful,

energetic and sensitive to the world around them through meditation..." (Rowan, p. 200).

Rowan continues that Carrington stated that long-term meditators still had unresolved personality issues such as "...sexual adjustments, social maturity, marriage, career..." (Rowan, p. 200)

All of these could cause one stress and psychotic breakdowns.

According to Rowan, Carrington continues by stating that such conflicts should be dealt with through some form of psychotherapeutic intervention. However, Carrington has also known of and witnessed people who had learned to meditate and were benefiting from it tremendously, enter psychotherapy (after starting meditation) to work out specific personality areas of difficulty in their lives:

"...According to them, meditation had reduced their anxiety to a point where they could contemplate exploring their emotional problems in depth for the first time..." (Rowan, p. 200).

Provided that the metaphysical or transpersonal counsellor is fully competent, they may help the client move on from these issues, say for instance with the help of a therapeutic background. For example, a knowledge of Cognitive Behavioral Therapy may help depending on the case. In other words, a traditionally acceptable therapeutic background blended with the metaphysical counselling style may work. (Please note that I see no reason at all why this should not be so however I ere towards metaphysical/transpersonal counselling as a preferred method as I practice it in my own work when not engaged in strict pastoral counselling. Sometimes I mix the two. I have a qualification in Sex Therapy, and this helps me deal with relationships, for instance). I hope this point is now clear.

If the subconscious is to be defined clearly as the part of the mind which we are not totally aware of during normal waking hours, provided we are in a stable mental health condition and feel well inside ourselves, and also be defined

as a part of the mind that influences our behavior but is filtered by the censor, please take this theory into account:

It is a common well-known fact that too much stress may induce a break down. The break down might be psychotic, for instance, if the person has taken too many recreational drugs. The censor would then give way and a cacophony of images, audible voices and/or tactile hallucinations would occur as they would all stem from the subconscious mind. The same place that dreams do too.

Bearing this in mind, and the fact that dream psychoanalysis does exist as seen above, would it not make sense to analyze a psychosis on the same level ground in the same manner more or less, to start off with any case. It seems it does due to these logical statements that I have just made.

One point Jung made in his book *Dreams* is that when asleep, the conscious mind and unconscious mind have touched during sleep they "...fly asunder on account of their mutual antagonism..." (Jung, p. 225) and also states that any conflict between the conscious and unconscious mind is stopped whilst dreaming and the conscious mind is made to stand the tension by means of the circumambulation. Jung writes the "...magic circle..." (Jung, p. 225) prevents the unconscious from spilling forth dramatically and thus causing what could be the equivalent "...to psychosis..." (Jung, p. 225).

A circumambulation is an act of moving around something sacred: therefore, the above refers to the circular motions between the conscious and unconscious minds.

Joel S. Goldsmith wrote, in the book *Metaphysical healing of the individual undergoing metaphysical healing via a metaphysical healer*,

"...That individual is I AM, Life, Truth and Love and his body exists as perfect spiritual harmonious idea subject only to the laws of Principle, Mind, Soul, Spirit - and it is our privilege, duty and responsibility to know this and

the truth will make free everyone who turns to us..." (Goldsmith, p. 10).

It is important to bear in mind that one has to make sure that the patient knows their True Self and Higher Mind or their "...I AM..." (Goldsmith, p. 10). In doing so it is hoped that the patient would find a sense of inner peace and calm when they access what some metaphysicians call God Mind or the Higher Mind,

Only this ultimate mental state can, I feel, bring total peace and confidence to the patient while other treatment is in progression or progress.

This statement brings to mind the value of the science of metaphysics when practicing the art of metaphysical and/or transpersonal counselling and teaching or care. The metaphysician is responsible for showing the patient the way and the truthful way of accessing his/her higher mind via metaphysical practice and technique.

This should be done in a diligent, non-presurizing, non-judgmental, calm, friendly, warm and caring and patient manner making sure, obviously, that such things as transference and misplaced guidance do not occur at all.

A transpersonal counsellor would find it useful to use metaphysical knowledge in their counselling work, but what is metaphysics? In the book *METAPHYSICS: A very short introduction*, Stephen Mumford writes:

"...Meta can be interpreted to mean 'above' or 'beyond,' and what we do in metaphysics is indeed above or beyond physics..." (Mumford, p. 100)

This shows how beautifully metaphysical counselling, metaphysics, psychology, dream analysis fit and gel well together in one seemingly fluid scientific art form to enable the healing of the patient who is suffering as the metaphysical as a metaphysician would know would mean the practice of thinking deeply, perhaps in

an abstract or non-linear way, meditation of a mystical type or not, bearing in mind the knowledge of Jung and Rowan and people like them and also using the psychological and metaphysical knowledge of New Thought ways to aid the patient's mind in recovering and healing during counselling treatment.

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About Tony Mortley

Tony Mortley has a PhD in transpersonal counseling from the University of Sedona.

Living Gratitude Unfolds the Good That You Desire

REG TAN

Being grateful has unleashed in me a mind-set that I should give my best and highest in everything I think, feel, say and do in order to unfold the good that I desire easily and effortlessly.

1) THINK

Living gratitude has taught me that I should uphold the highest and best thoughts I can under all circumstances and it will produce the image I want in my mind or something better.

Through the power of meditation, I realized that thoughts really have no power over me. I can consciously think the thoughts I choose to radiate.

By virtue of radiation and attraction, it is within my capacity to overlook present circumstances and think of my life as beautifully as it can be and not just how it appears to be.

Let me give an example, there was an instance in my life when I had to wait for payment to me by my client.

And instead of noticing the lack and being anxious, I used my creative imagination and used my thoughts to imagine money being deposited to my bank account easily and effortlessly.

The result was: I got a multitude of orders for the vitamins I was selling and just hours later, I also received the payment of my client.

2) FEEL

Living gratitude has taught me I should feel "gratitude or appreciation to unfold the good that I desire."

I have found it very helpful to do a Heart Meditation and feel gratitude for the things I want to demonstrate. I feel the feeling of gratitude as if what I am praying for has already demonstrated.

It's incredible what this metaphysical practice of feeling gratitude can do. We all know that there are moments in our lives when

our relationships can get tested. And I experienced this with my family. Since I am very metaphysical in my approach to life, this has caused some difficulty in relating to my family members who are very pragmatic. Before I moved out of the house, my family would constantly tell me, prayer is not the only way to solve a problem. You also have to take physical action.

And while what they are saying is definitely correct. I go with systematically praying, meditating and "feeling" the answered prayer first before I take "inspired action"

and not just any action to solve any issue in my life. In my years of experience, the situations in my life where I used my Divine Intuition (this inner nudge after I pray or meditate) as the source of my inspired action,

I was always led to solutions that brought greater good to myself and everyone around me. It made me realize,

life doesn't give us solutions wherein you need to compromise. It taught me that one should really expand one's consciousness and alignment to Source Energy for the most benevolent outcome as Tom T. Moore says in the book *The Gentle Way*.

3) SAY

In Dr. Catherine Ponder's (world-renowned prosperity and healing author) writings, she says "The word utter and outer have the same root meaning." what we want to demonstrate in our life experience

we should use the power of affirmations or the words we speak to make firm the good we want to manifest.

And one of my favorite affirmations from her *Prosperity Decrees* is this:

"I now move forward to my expanded good, divinely directed and lavishly prospered. All things conform to the right thing for me now quickly, easily and in peace."

I used this affirmation in order to move out of our family home. And the result was, I was able to move out of our family home into a space that closely resembles the space I put in my goals book.

There was a time in my life when I did not know the power of words or the things I say to create a new reality for me. I had to work very hard for them back then. Now I just use the simple yet powerful metaphysical tools like the power of words to demonstrate what I want in my life. Then I realize now, the money, the opportunities and the right people come into play to demonstrate my desires.

4) DO

Living gratitude has taught me doing the best I can with what I have will unfold my good.

And my personal opinion is this, tithing time, talent and treasure is an important part of "doing" to unfold one's desired good.

Through prayer, meditation and spiritual studies, one is able to accomplish the action steps that set a good foundation to unfold one's good. I always start and end my day by reading a metaphysical literature, affirmative prayers and meditation to start and end my day.

This habit has helped me perform the work I do with love and joy so I can give my best to the people around me. And the amazing thing is this, I noticed that by giving my best at work

I also receive the fullness of that joyful giving in service.

Either I receive people's heartfelt thank you's or I get lots of delightful expected and unexpected outcomes.

Another powerful action one can take is tithing one's talent or service.

I learned from Stretton Smith's class, if you can tithe your service to the source of your spiritual help and nourishment, you are making yourself magnetic to the good you desire.

Opportunities open up for you. Tithing one's service can something be as simple as sharing Facebook posts of University of Metaphysics or the spiritual organization you are part of.

I know someone who love-fully devoted her service and time to her spiritual organization. She has four children and did not have enough money to send her children to school. But her tithing of talent made her attractive to two generous relatives who sent her children to school joyfully.

Now all her four children are done with college and are now making her life easy and graceful.

And last but one of the most important action or "doing" to live gratitude is tithing one's money or returning 10% of one's income to the source of one's spiritual help and nourishment.

If one takes action by taking definite financial acknowledgement that God is the Source of one's supply one will be delighted to see that most of his or her desires come to pass in ease and grace or something better unfolds.

I started tithing my treasure or money when it seemed impractical to do so.

But I am so grateful that this secret of acknowledging God as one's source of supply (by returning one's 10% to the source of one's spiritual help and nourishment) has helped me put a lot of the things I needed to put in order gracefully.

It has helped me fulfill some of the things I needed to pay. I also noticed that the remaining money I have go further than I can imagine. How? Sometimes, after tithing money, and I'm about to buy food a friend would offer to pay for my bill.

About Reg Tan

Reverend Reg Tan is a life coach, metaphysician and energy healer and a talk show host for "Goals with Reverend Reg" at Facebook channel, WowVeryGood-Live. She's been in the field of wellness for several years now working with industry leaders and some college students both in and out of the Philippines. Her clients are in the field of entertainment, film, sports, business and education. Over the years she has helped people transform their limited lives to a dynamic state of growth, change, and expansion. She believes that the slight shift in consciousness can actually spell the difference between an average life to that of optimal living. She currently studies with University of Metaphysics, Fit College, and Precision Nutrition.